/30 cont./

764 One such verse might be reproduced in translation, at least
535 the sense of it.

● 539 Chorus: džoiri koniko -- hidžohoho (repeated 4-5 times) otohoniko -- kudžă beboniko, i.e.: He lives no more, it is over for him, do not think of him any more, he hangs on the pole (kudžă).

The deceased: roniro nira -- koti uaidžă uaniro bioko nero -- aidžodžă biowa, i.e.: I am in a beautiful country, bring me tobacco (koti), have you put the lip plug on me? Further: I lack nothing, but bring water to the grave, etc.

Between times the chorus repeats over and over the muted: haidžă hă hă hāṅ -- hă hāṅ -- hă hāṅ, i.e.: It is all over.

764 /31/ The burial takes place the next day, or, when death has occurred in the morning, in the evening of the same day.

[765] The ceremonies, songs, and dances are then continued for three or four more days, during which time no one works.

The burial places are always close to the river on higher

[126] ground. Two of them, one near S. José, the other somewhat above the mouth of the Rio das Mortes on the right bank, were more closely investigated by me and some skeletons exhumed.

The grave (Fig. 16 a-d /see p. 63/) is a rectangular pit two meters long, one meter wide, and 50-70 centimeters deep, over which some poles are placed in the long direction. The corpse, wrapped in buriti mats, hangs in a horizontal position, swinging free, on the centermost pole (1) (a). A container filled with food

[114]

1. Castelnau's statement, op. cit., I, p. 446, that the deceased stands vertically in the grave (la tête fait une saillie au dessus du sol /the head projects above the ground/) is probably based on confusion with the method of burial in a squatting position customary among the Kayapo.

/Fig. 16 appears here/ stands under it on the ground. The pit is covered with a mat, over which lies a foot-high layer of earth (b).

/38 cont./

773 easily suggested to the Indians by missionaries, that of the great flood, shows no connection to the Christian story in the version given here.

[171] Analogies, moreover, are found with myths from Guiana, North America, and especially Polynesia.

Legends I-VI seem to be fragments of an old tribal saga. Not all are complete. In the case of some the conclusion is missing, or perhaps, for our understanding at least, the point.

[172] /39/ Everywhere the genuinely Indian idea of the equality of the human and the animal worlds stands out clearly. The animal here seems to differ from man only in external appearance; for this reason both change their form continually. As a rule the narrator in the course of his presentation, whenever a new animal was introduced in the action, expressly added the remark that it was actually also a Karaya.

I.

Kabõi.

•539 Kabõi, the ancestor of the Karaya, lived with his people in the underworld. The sun shone there when it was night on earth and vice versa. The cry of the camp bird seriema (Dicholophus cristatus) once penetrated that far, and Kabõi decided to follow the sound, accompanied by several people. Thus he reached a hole which led to the surface of the earth. But only his people could get through, whereas he himself, on account of his overly large size, remained stuck in it and could only look out of the opening with his head. The Karaya roamed through the area and found many fruits, bacury /Platonia insignis/, piqui, fruta do veado, and furthermore bees and wild honey, but also saw many a dead tree and dry wood. All this they brought to the place where Kabõi waited for them and showed what they had found. To be sure, the land is beautiful and fruitful, said the latter, but this rotten wood proves that whatever lives here must soon die. Therefore it is better that we remain where we are.

/39 cont./

• 539 In Kabõi's land people became very old; they died only when they could no longer move on account of their age.

When Kabõi returned to his people and showed the fruits, most of them wanted to go to the upper world; in vain he warned: You will find everything that you need, but you will soon die off. In spite of this part of the people moved away and populated the earth. The rest remained with Kabõi in the underworld. They are still living today in full strength, whereas the people on the earth are steadily approaching their downfall.

[171] A quite similar tale from the Warrau /Warao/ is communicated by Im Thurn (op. cit., p. 360), but it tells of a descent of the people from heaven to earth. From North America we know of an analogous one among the Mandan (cf. Catlin, Indianer Nordamerikas, Brussels, 1851, p. 131). Considering [194] that in the language of the Karaya "b" and "m" often change into each other, particularly in loan words, the name Kabõi reminds one of the name of the sun and the sun hero of the Aruak /Arawak/ tribes, Kamu, Kamui, Kamoti, or Kamutši (see the remarks about the celebration of the Ipurina below /untranslated/), frequently recurring in South American mythology. Also Tamoi, the ancestor of the Tupi, may be identical with this.

II.

Sun Myth.

Kahererð, a Karaya girl, married the rich Šokrãã. She was sent into the forest to fetch wood. The sun ran so fast, however, that night fell before she was finished. Then the girl complained to her mother Idžokarerð: Why did I marry such a rich and mighty man if I am to be forced to work so fast. I cannot stand that. Make the sun go slower."

The mother then sent out her son (1) Beðauã (2). He

1. Also named were Komahera and Kuarodžã.

2. "The dove."

/39 cont./
●539 succeeded in breaking the sun's leg; since then it goes slower.

[171] The correspondence to the Polynesian Maui myth is very striking here.

III.

The Two Powerful Ones.

A festival had been celebrated in a village. The dancers had taken off their masks. Everybody went out to hunt and to fish. Each one promised to be the first to return with rich booty. In three canoes the people moved upstream, only one youth alone downstream. His old mother, who, blind and lame, could not leave the fire, had remained behind. She asked him when he returned: Who danced there, were they really dead people who danced? The son answered: No, it /40/ was the Karaya, but they placed their fingers over one another in the manner of the deceased (cf. p. 61). Then the others returned; among them were two powerful ones, Teuira and Šokroã. One cut off the old woman's head with his knife of piranha teeth, showed it about, and had a deep pit dug. Then he commanded that bark and pieces of wood be brought, filled the pit with them, and set the whole thing on fire. Into the blazing fire the two "powerful ones" then threw one Karaya after the other. Thereupon they danced around the fire with wild shouting and sang:

Teuira idžeura
kabo kabo
aehe aehe aehe hehehañ
deara Teuita deara Šokroã.

Then the two took up positions opposite each other for the battle game. Each of them boasted that he could shoot the other's eye out. So both sent off their shots at the same time and one fell by the other's hand.

/40 cont./

539 Thus of the whole village only two parakeets (dwarf parrots) remained. Two young Karaya who stayed late to hunt now returned and found the village empty. Terrified, one wanted to flee, but the other held him back. When they went away to hunt the next day, they heard pounding in the mortar from the village, as if the women were working. On their return they found the food prepared by an unknown hand. In vain they called for the women who had done it. Nobody answered. On the next day the same thing happened. Finally on the third day they were driven by curiosity to turn back when they heard the pounding. In the house they found two girls who hung their heads dumbly when they entered. Finally they revealed themselves as the two transformed parakeets. The two youths took them as wives, and the present Karaya are descended from them.

[191] In the Peruvian tale of the flood communicated by Bancroft (Native Races, V, 15) the survivors are served in the same manner by two parrots, whom they later take as wives. (Cf. Andree, Flutsagen /Flood Legends/, p. 117.)

IV.

Karaya and Tori.

Kudžă had a Karaya run a race with a tori (white man). At the end, as prizes, there were a bow and arrow and a gun. The Karaya came to the end first and took the gun; the tori received the bow and arrow. Soon, however, the gun became too heavy for the Karaya, and he had the tori exchange with him; since then the latter carries a gun and the Karaya the bow and arrow.

[191] The Tširoki myth communicated by Müller, Urreligionen /Primitive Religions/, p. 114, is quite similar.

/40 cont./

V.

The Flood.

• 539 The Karaya were hunting pigs and drove the animals into their hole. They began to dig them out, brought out one pig after the other, and killed them. They they suddenly came across a deer, then a tapir, and finally a white deer. When they dug further, the feet of a man appeared. Then the Karaya became afraid and fetched a powerful sorcerer who knew all the animals of the forest. He succeeded in getting the man out of the ground. He was called Anatiuã and had a thin body, but a fat belly. (Accordingly, perhaps identical with Kabõi.) The latter began to sing (in his, that is, ancient, language): Anatiuã, anatiuã, biuwa noiri ɲa aritokrẽ -- "I am Anatiuã, bring me tobacco to smoke!" The Karaya did not understand him. They ran about in the forest, brought back all sorts of flowers and fruits. He refused everything and pointed to someone who was smoking at the time. Then they brought him tobacco. He smoked until he fell down unconscious.

They loaded him in a canoe and took him to the village. There he awoke and began to dance and sing. His behavior and his incomprehensible language frightened the Karaya and they moved away with wives and children. Then Anatiuã became angry. He turned himself into a large piranha and pursued them. He carried along many calabashes with water. When the Karaya did not want to stop at his call, he shattered one of the containers, whereupon the water began to rise. When /41/ this remained unsuccessful, he also broke the second one, and the water rose still higher, and so on until finally all the land was flooded and only the mountains along the Tapirapé (cf. p. 9) still towered out of the flood. The Karaya had fled to these two tops. Then Anatiuã called all the fish together in order to drag the people down into the water. The jahu, the pintado and the pacu tried, but none could do it. Finally the bicudo (fish with long, beak-like mouth) succeeded in climbing the mountain from behind and pulling the Karaya down. Today a large lagoon still shows the

/41 cont./

539 place where they fell down. Only some few people were left and climbed down here when the water subsided.

Although, in general, regularly appearing floods as on the Araguaia do not give rise to flood legends, as Andree correctly points out (op. cit., p. 146), nevertheless here the local conditions are favorable for one. The traveler who, after a long trip through endless low bank-landscapes, suddenly sees the mighty conical mountains on the Tapirapé rising directly from the plain can easily understand how the Karayahi, who, as mentioned above, suffer greatly from floods, arrived at their flood story. In the case of abnormally high water these mountains may have once really presented themselves as a last refuge.

As in most South American flood tales, the flood here, too, does not come from rain, but by the shattering of containers filled with water.

VI.

The Jacare and the Quarreling Women.

The women of a village customarily went at certain times to a lagoon where a big jacare (kabrorõ, alligator) lived. Here they had erected huts with cooking utensils, pots, etc. They took along feather ornaments and beautiful body-belts, also musk to rub into the body. One of the women, decked out with all these ornaments, her skin rubbed with musk, remained sitting on the bank, while the others gathered fruits in the forest. Others fished or prepared food.

The woman in festive ornaments said, as soon as all were gone: kabroro -- kabroro -- u-u-uh a-ʒamaĥ mriãkotã beʃiuã menaka menaka -- Jacare come, bring fish, matrincham /Caracinidae/, curimata /Prochilodus/, papa terra /Prochilodus/, avoadeira /piaba/!

/41 cont./

539 The jacare answered: bubububu -- anakre -- I am coming.

Then it came forth, carrying a bundle of fish. Then it put its head on the woman's thigh, let her pick the parasites off, and went to sleep. In the meantime the other women prepared the meal and went home after the end of the feast, bringing the men only the empty fruit shells. The adorned woman remained behind with the jacare and followed later.

Finally the men wondered why the women always returned with only empty shells and decided to get to the heart of the matter. One ordered his son to accompany the mother. After a lengthy refusal by the latter he was allowed to go and then told the men what he had seen.

Two days later the latter themselves went together to the lake, while the women had to remain behind. They, too, rubbed themselves with musk and called the jacare. It came as usual, brought fish, and lay down to sleep, but it was killed with a club by the men and thrown into the forest.

Thereupon the men went hunting, killed still other jacares, herons, and ducks, as well as urubus (vultures), and returned with the booty. Caustically they called to the women: You have deceived us, now you can eat urubu meat.

The next day the women went out again. But the jacare did not appear. Its corpse was finally found in the woods. Full of anger, they hurried home, made themselves arrows and bows, and challenged the men to a battle.

The men did not take the matter seriously and put the arrows in the bow backwards in order not to do any harm, but the women shot with the point and killed the men, except for a few who escaped. The women then moved down the river. Nothing more has been heard of them.

As long as the jacare lived, all jacares spoke. Since then none speaks any more.

Evidently this is a story about the Amazons in the simplest form without the additions borrowed from Old World tales with which the first travelers embroidered and distorted the legend of

/41 cont./

539 the warrior women so widespread in South America. That the former existence of a nation of Amazons in America is as little demonstrable as it is in Europe or /42/ Asia does not give us the right to declare that any New World myth concerning the Amazons was imported, as has often happened (cf. Martius, Ethnogr., I, p. 730). America can possess its own Amazon myths as well as its own flood myths, but the one here may be the only one which has been preserved for us in its primitive version.

VII.

The Magic Arrows.

In a forest lived two large howling monkeys who ate any people they could get hold of. Two brothers went out to kill them. On the way they saw a toad sitting on the path. Where are you going? it asked. -- We are going to kill the monkeys. -- If you will take me as a wife, I will tell you what you must do; if not, you will meet certain death. -- Laughing, the brothers refused the offer and went on. Soon they reached the tree on which the monkeys sat, armed with throwing arrows. All around bleached the bones of the human beings who had fallen victim to them. The two youths also carried some and immediately opened the battle. But the monkeys ducked cleverly, and the arrows flew over them harmlessly.

Then they, too, went over to the attack. Soon one of the brothers fell, hit in the right eye, and soon afterward the other fell, hit in the left eye, and the monkeys seized their booty.

A third brother had remained at home. He was sick, his body full of wounds and sores; only his grandmother was able to force herself to take care of him. Once he went to hunt birds. One of his arrows fell in front of a snake hole. The snake came out and asked: What are you doing here? How can you hunt, since you are so sick? Yes, he answered sighing, I am indeed sick and unhappy, everyone has deserted me, my brothers are dead, only my grandmother takes pity on me and takes care of me. Then the snake spoke: I will give you medicine, but do not tell

/42 cont./

• 539 anyone who helped you. Then it smeared his whole body with black salve. When he came home, the old woman asked how he had become so black. I went under the charred trees was his excuse. On the following day he had himself smeared a second time by the snake and told his grandmother the same thing.

On the third day he felt healthy and then decided to go off to avenge his brothers.

The snake gave him an arrow and spoke: With this weapon you will kill the monkeys who devoured your brothers. On the way you will meet a toad who will demand that you do as she wishes. Pretend that you agree and stroke her with your member between foot and toes.

When he came to the toad, he did as he was ordered. The toad allowed itself to be fooled and as a reward advised him to let the monkeys shoot first and then to aim at their eyes.

Then he came to the tree of the monsters and saw the bones of his brothers lying beneath it. The monkeys called to him to shoot first. He waited patiently, however, until the opponents shot, then hit first the one and then the other in the eye. The monkeys fell, but remained hanging in the branches by their tails. On the advice of the toad he then sent a lizard to fetch them down, which was also successful.

The youth then returned to the snake to announce the fortunate result of his adventure.

The latter now gave him a whole bundle of arrows which had the power to hit and bring back any game that they were directed at. Also, the arrows could deliver forest fruits, honey, etc. A special arrow was designed for each type of hunting; also, each one had a special charm associated with it, enclosed in a gourd, with which one could weaken the effect of arrows flying back all too violently and bring them to rest.

Thus the young man obtained for himself all sorts of game and fish with little effort. Soon thereafter he took a wife, built himself a hut, and set out plantings. He had admonished his wife that no one was to use the arrows in his absence; otherwise all

/42 cont./

539 people would die. In spite of this his brother-in-law was once able to persuade his wife to let the arrows go. In the beginning all went well. The pig and fish arrows did their work and were brought to rest by the charm. When the honey arrow came back, however, a large /43/ ghostly head with a wide maw armed with teeth suddenly appeared. Terrified, the brother-in-law ran away without thinking of the counter charm. Then the ghost attacked the people and killed whomever it found. Brought back by the noise, the man returned from the roça; he finally succeeded in exorcising the monster. Half of the village, however, was already dead. Again he went to the snake to complain of his sorrow. It serves you right, it answered, but what is to be changed. Let us go hunting together tomorrow to kill the pirarucú. If one of my daughters touches you, however, you must tell me. The next day the snake came with its whole family and met the Karaya, who were supplied with nets (1), at the

1. The nets mentioned here and in the following legend are probably the catching apparatus made of cipos mentioned on p. 25.

lagoon. The latter fished while the man roamed in the forest with the snake. In the meantime, one of the daughters had touched him, but he said nothing.

Then the snake changed itself into a pirarucú and persuaded the man to do the same. Both got into the nets of the fishermen. The snake escaped through a hole, the man was pulled on land by the other Karaya. One man tried to kill him by clubbing him, but he grabbed him and dragged him under the water, so that he let go of the club. When the snake saw that he would eventually have to die if it did not help him, it helped him out of the net and disenchanted him. That was the punishment, it cried, for your not saying anything when my daughter touched you!

Two different legends have been loosely connected here. Only the first seems to be complete; it shows many features in

/43 cont./

539 common with our own fairy tales. Of particular interest is the mention of the arrow thrower as a real weapon.

VIII.

The Pirarucús.

In a lagoon on the Mañriuãbero (Rio Cristallino, left tributary of the Araguaia) there were rich fishing grounds, where many fish were always speared at the water time. It often happened, however, that the fish pulled the canoes after them and made them tip over on a big tree in the middle of the lake. One day Ašurã went fishing there with some comrades. Then suddenly the feather mask of a pirarucú appeared before them. At first the people retreated in terror, but soon they pulled themselves together again, called other companions to come, and began to drive and to surround with nets the pirarucú. After a number had been killed already, an old man said, that is enough now, but the others killed more. Then when suddenly a pintado (sorubím) jumped over the net, the old man repeated his command to desist from further catching. But in vain Finally he saw a piaba jump, too. This portends nothing good, cried the old man, usually the piaba does not jump, but this one jumped; stop! Instead of this, the others tried to kill the captured fish with club blows. Then suddenly the lake and everything in it disappeared. Only a boy who was sitting on a tree on the bank was saved. He cried, his tears fell into the water, and a small fish caught them (he drew them out of his eyes into the water).

Then the pirarucús reappeared in Karaya form. One after another they asked the boy: Do I look like your father, do I look like your uncle, your brother, etc.? until the boy had finally identified all his relatives. Then they went together to the village to the women whose husbands they now represented. One of the pirarucú put his head in his wife's lap, in order to have it searched, but ordered her not to look in his neck under any circumstances, and soon afterwards he went to sleep. But the woman

/43 cont./

539 could not control her curiosity, investigated the neck of her husband, and found a row of short spines there. Then she was frightened and awakened her husband by a loud cry. What is the matter with you? he asked. Oh, it is nothing, only a louse fell out. The husband accepted the apology and went to the festival hut to dance.

The woman decided to flee with her child. Before her departure she spoke to her parrot: If the father comes and asks for me, say I am fetching water, if he comes again, say that I am looking for fruit and wood. This is what happened, and the man was delayed by the parrot until the woman was far away. Finally, however, he noticed the deceit and angrily tore out the feathers from the bird, who cried mockingly: Now I know that you are not a man, but /44/ a piraruc\u00fa and hastened after his wife. The latter seeks protection with a heron, in whose crop she hides. The husband comes along and asks the bird why it is so fat?

I have eaten so many small fish, answered the latter. -- So let me see your droppings. The heron did as he was bid, whereupon the woman almost appeared. The man hurried on. The woman later continued her flight with her child, but far and wide there was no water, and almost dying of thirst she finally reached a swamp in which an electric eel lay. She asked it for water, but it would grant it only on the condition that she do his will.

Later the woman met a second eel who made the same demand in order to provide water, but is deceived by the woman, and finally a third, which, however, will not provide any water. Out of thirst the child changes itself into a bird and flies away. The mother calls after it: The whole world will call you kabidži from now on! - - - Here the continuity seems to be disrupted, since in the following not only is the child named again, but also a sister of the woman, who was not mentioned before.

/44 cont./

•539 Further on the woman meets an ounce /jaguar/. The latter asks: With what have you painted your child so beautifully? - I made it out of boiled wax. The ounce then asks the woman to make it likewise so beautifully spotted and lies down quietly before her. The woman cooks a large amount of wax and pours it on the ounce so that it dies. The sister takes the fat from the ounce and stuffs it in a hollow tree, whereupon both women continue their flight. After a while the sister says: Let me go back, I forgot my pipe. Go, says the woman, but do not eat any of the fat from the ounce, or you will turn into an ounce yourself. The sister did not obey, however, and, driven by hunger, she ate a great deal of it. Later she returned a second time with the excuse that she had forgotten her apron, ate again of the fat, and was then turned into an ounce. So in animal form she followed her sister, the latter tried to get rid of her, persuaded her to close her eyes, and in the meantime climbed a tree, from which she cried scornfully to the ounce: That is the punishment for your curiosity, now see how you shall get on. Finally she comes to a river at which a jacare sits, whom she asks to ferry her across. The latter makes the same demand that the electric eel made earlier, but likewise finds itself deceived. Full of anger he puts the husband on her track. In the meantime the woman has reached a deserted hut and lighted a fire, when she suddenly sees a cloud of steam rise. It was her husband (that is, the pirarucú), who came along smoking his pipe. She throws ashes in his face so that the husband does not see her and his pipe goes out. While he is lighting it again, she gains an advantage and when he approaches her a second time she throws coals at him. He is still unsuccessful the third time, since she throws salt. A large river forms between them, so that the woman is saved. Angry and ashamed that he was not successful in getting the woman into his power, the pirarucú returns to his people, who, when they realized that they were recognized, went back to their lake and have not been seen since.

/44 cont./

●539 This rather disconnected legend, which lacks an ending, is evidently aimed at giving the imagination of the narrator some latitude so that he can add further adventures and encounters of the woman as he pleases. For comparative mythology the passage about the woman being swallowed by the heron is of special importance (cf. Im Thurn's remarks, op. cit., p. 386). The episode of the ounce is found in quite similar form and with almost the same words in the North American legend of the Kootenay /Kutenai/ on the Columbia River published by F. Boas (Verh. d. Berl. Ges. f. Anth., 1891, p. 171), except that there a giant who wishes to be painted white meets the woman.

821 Finally, as a contribution to the folklore of the Karaya some of their names for constellations and other celestial phenomena might be mentioned, from which their concept of nature can be recognized to some extent. In general they are more appropriate than our own. I shall offer no opinion as to whether the constellations are really viewed as what their names signify. According to our experiences with other tribes this is highly probable, however.

821 192 The Milky Way is the "ash road" (bribi), a very common conception among the South Americans.

The brightly shining stars α and β Centauri are the feet of the "ostrich" (naukiä, Rhea americana), whose body is represented by the neighboring large coalsack.

/45/ In the Southern Cross they see the lozenge-shaped form of the "river ray" (barahoä).

The Pleiades (ǥeraboto) are a flock of small "dwarf parrots" analogous to the "doves" of the Hellenes and the "chicks" of Germanic peoples.

Orion (hatedäotä) is the burning roca (among the Slavs and Lithuanians, too, as is well known, this constellation is associated with agriculture and harvests).

The tail of Scorpio is the "ounce" (anǥauä).

The moon spots are "toads" (krāu).

/345 cont./

The Creation Myth

539

(According to Kurisĩ: as his mother told it.)

A boy saw a girl, married her. Her female cousin came. The one sent the other into the forest, without a net covering, without anything. The boy saw the girl from the rear, he liked her; from the front, he liked her. He married her.

Her mother came. Everything was still dark. They lived on the roots and fruits of the forest, of which there were as many as in a planting. But only when occasionally a ray of light shone forth could they get them out. The mother smashed her hands getting them out. Then the woman grew angry: the boy should work at something else.

The boy ate "codo," after scraping it. He became quite fat from it and lay down; his eyes rotted.

The stench of his belly attracted many urubu and they settled on his belly. He trembled; they said: he is still alive. Then they settled in his eyes; he blinked; they said: he is still alive. Many urubu came, they settled all around and tried again and again, but he still continued to shake and blink.

The caracara (ĩlẽnĩ) came, circled around in the air. The man kept blinking his eyes and saw the bird flying above. The bird came circling down, the man was still blinking. The caracara saw it, came down, settled on a limb beside him, and cried: he is alive. The urubu said he is dead. The bird flew away and came back with the Urubũ-Re. The dispute went on: he is dead -- he is alive. Then an uncle of the Urubũ-Re came, a very old urubu; he said: he is dead. Then the Urubũ-Re flew down on the belly; then there was a bang. The man stretched out his hands and caught him.

He said to the Urubũ-Re (had a red beak and very few hairs): I want to have ornaments (infeitos). That one said that he had some, but they were scattered everywhere. Brought a star. The other was not satisfied. Brought the moon. The other was still not satisfied. Then he brought the sun.

/345 cont./

539 The other was satisfied, said: Now you may pluck me, just /346/ as you are. This he did; then he had nothing but hair. Likewise all other urubu. That is why the urubu all have bald skulls. (?) The caracara came again and wanted to pluck too, but he only cut off the hair all around.

The mother came and asked how they were supposed to live. The Urubű-Re showed plants with which they might spin and showed how they make their net coverings. The mother wanted to know how to catch fish; the former showed a cane, showed how one ties on feathers, how one makes the bow, how one draws it, how one shoots fish.

Then the man freed the Urubű-Re. The mother said he should also have asked how old people become young. Then the Urubű-Re cried out an answer from above; they all heard, trees, animals, fish, but not human beings. Only one heard it, who lives beyond Pará, who knows it; that tall man who rolls it up in the big canvas.

(As told by Cadete Chico.)

The father of the Karajá is god (kĭnŏ̆sĭwĕ̆).

It was dark. God swallowed air, then he got a fat belly; he lay on the ground.

The jabiru came. Then came the little bird, caracara, and sat down beside him. The one said: come, let us eat. The other said: wait, later. The jabiru flew around in a circle up above. The little bird said, he is dead; the jabiru said, no, he is alive. The jabiru was still flying around in a circle. Then he lighted on the belly of the god.

The god seized him and was alive. He made the jabiru promise to bring light, for as yet there was no light. The jabiru brought a small light; God said: No, I want another. The jabiru brought a bigger light, the moon, asked: is this it? "No, I want another one." Then the jabiru brought the sun itself, then everything was light as day; asked, is this it? God said: That is it, I want that. Then the jabiru flew away; the little bird flew away, too.

/346 cont./

• 539 The Karajá stayed there; it was day. At that time they lived under water; their home is on the Furo das Pedras (ãhõdiã̆).

How the Karajá Acquired Manioc.

(As told by Kurišĭ).

They have manioc from God himself.

A beautiful girl was fishing. A star peeped down, said: she is beautiful. It came down and was a handsome youth, was white. The girl asked: Who are you? -- "I." -- I do not know you; who are you? -- "I myself." -- Do tell me your name. -- "That you do not have to know, for, of course, you saw how I played up there with the stars." -- Oh, that was you? -- "I want to marry you, but I want /347/ to come into the house of your mother, old and ugly, and want to marry you and your sister."

He came there as an old man, asked whether she would marry him; she said yes, the other one did not want him. The mother scolded the one who wanted him. He married, laid out the first planting, planted cara, bananas, maize, beans, manioc, gourds, peanuts. When everything was planted, he went away, since the sister, when he asked her once more, still did not want him.

He came back in the canoe as a young, handsome man. Then the other sister said: yes, I want that one. Then he said: "No, now I do not want to; I am the old man, the husband of your sister." Then he turned her into the little owl (dărũtaũ).

He rapidly produced children, more quickly than usual. He taught them to plant and to prepare maize, etc., likewise all plant food. The mother always tried a little first and then ate the whole piece.

Someone told one of the children that if he takes away a piece of maize from the father he will not notice it, because he only knows fishing. But when the maize was planted, no

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539 maize grew, only mosquitoes. Then he went back to the stars; he left the family here, and the latter showed it to all the others.

The Howling Monkeys (āzõ wõbũrã̆).

(According to Kuriši.)

Detailed version:

Two brothers (hãuẽ̆kũ̆bã̄dũ̆; ĭšã̆hã̆n) went into the forest. They met a band of shrieking monkeys with arrows. They told the monkeys they should shoot. The monkeys said: he should shoot. So one of the two brothers shot, missed; then the monkey shot and killed him. Thereupon the other brother shot, also missed; the monkeys killed him too.

The mother (šĭlĭkẽ́rũ̆) waited for the two boys day and night, but they did not come. So she went into the forest to look for them; the father (ã̆mbūólã̆), too, went looking; but they did not find them. On the way, the mother met an old woman (krãõtẽ̆) (1), who said that the children were dead, the monkeys

1. = frog, toad.

had killed them. So the mother went home, tore her hair, and wept day and night.

She still had a third son (ūlã̆́) (2), small and ugly. She

2. = white.

gave him to the grandfather (sãbũ̆zã̆́), for, since the other two were dead, she no longer wanted him either.

One day the boy went into the forest to shoot birds. He lost an arrow, he looked for it; the arrow had fallen directly in front of the door of the man in the hole (hõ̆kūmã́lĭ̆). When he was about to pick it up, /348/ the man seized him and asked: you are now with your grandfather, does he give you something

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●539 to eat? Then the boy said: no, only scraped-off manioc peel and soup made of fish bones. -- And do you have any covering? -- No, only this one, and pointed to an old piece of net covering that he had on his shoulder. The man said: Good, come here tomorrow morning when you go out to catch birds. The children of the man, however, did not want him to come again; only one of them said: Come again, we want to rub you with medicine. The man said: Be sure to come, my friend.

The boy went home and told the grandfather, and the next day he went to the man. He had made a large pot full of medicine (wãwẽnĭ) and rubbed him with it. Then he sent him to bathe until afternoon. Then he rubbed him again, also with charcoal, for his skin was full of wounds (he had the sickness kũĕdjĭ) (1), and sent him to bathe again until it was dark. Then

1. = festering leg wounds; see the word list /untranslated; see the foreign text, p. 446/.

the boy went home.

The next day the same thing happened. Then the little boy became big, strong, handsome, and healthy and again went to the man in the hole. He gave him bow and arrow and said: Now I want to dress you up. Then all the man's children came and wanted to help. But the boy said: No, only the one who first wanted to keep me. Thereupon the man and the child put the arm cuffs, calf and ankle bands on him, gave him ear ornaments (dŏhŏlūă), oiled his hair, bound it, and painted him with genipap. The man gave him a stone lip-plug and said to him: Go this way here; on the way you will find an ugly old woman (krãõtẽ), like a toad; she will offer herself to you. Use her and go on, then you will find the monkeys; do not shoot first, then you will kill them.

He went and met the ugly old woman sitting by the wayside. She trembled and said: Come to me and use me. He went and used her thoroughly. Then he went on and already from afar

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539 heard the monkeys shrieking. They said: Shoot; but he did not shoot; instead he said: You shoot. And the monkeys shot, but missed. And then he shot; then they fell down from the tree, and he beat them to death.

Then he went to bathe in the lake and beat the water. Two large gaviões /Port., sparrow hawks/ (dēnidēnĭ) then came, one after the other; he grabbed them by the legs and killed them. Thereupon he went back to the man, who questioned him, and he said: They are dead.

Then the man gave him the stick (ōbĭrŭ) (2) and said: Now

2. = throwing stick.

go home to your mother. If she gives you something to eat, do not eat, but eat only what your grandfather gives you! And then he also gave him a magic stick (hĕtsĭwă (3); two sticks of Canna

3. Cf. also electric-eel magic /see p.283/; see the word list /untranslated; see p. 447 in the foreign text/ and rain magic, p. 282, Ill. 182a.

brava, glued with wax /349/ and with black feathers at the end). When he beats with it, the wind will bring all kinds of things: honey, wild pigs, etc.

The boy went home. His mother came to meet him; and the others cried out: There comes your son! But he said: You are not my mother. And the mother brought him manioc mush to eat, but he ate only manioc leftovers and fish-bone soup from his grandfather. She laid down a beautiful mat for him to sit on, but he sat down on a small torn one of his grandfather's.

Then he took the ōbĭrŭ and produced wind. Then came snakes (ūōhŭ) (1), which crawled into the hĕtsĭwă. Then came

1. = wind; also arrow.

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539 honey, fish, wild pigs. He gave the honey to all to taste; he ate the rest with his mother. In the evening his aunt came and wanted to marry him; he married her.

One day he went fishing for tokunaré. Then a child seized the ōbīrŭ; then the wind came and brought snakes; but the child did not know how to get the snakes into the hĕtšīwă, and the snakes bit the child and all the people, so that they all died. And that one in the forest heard the wind and immediately realized what had happened and ran home. On the way he met the snakes; but since he did not have the ōbīrŭ with him, they bit him, too, and he died. Itŭārĕ.

Shorter Version.

First there were the monkeys, who had arrows. They killed the two brothers.

The little brother, who was very ugly, still remained. His mother gave him to the grandfather, for she did not want him any more. The grandfather raised him.

The boy went out to shoot birds, and an arrow fell in front of the door of the man (ŏkŭmārĕ). The man wanted to raise the little one. His daughters, however, did not want the ugly boy; only one did.

Then the man smeared the boy with medicine and ordered him to bathe. At noon he came back from the water. He smeared him again. Then he sent him off to bathe a second time, early in the morning. When he came out of the water toward noon, he was already a man. And he adorned him with arm cuffs; ear rods (dōhŏ), oiled his hair, painted him with genipap, etc.

And ordered his grandfather: if the mother comes and wants to fetch his things, he should not give them. The grandfather went and gave them to him. Then his mother brought food, but he did not want to eat. Then the grandfather brought poor food, such as fish bones and manioc leftovers: he ate that.

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539 And the next day he went in order to find his brothers. Then the man said to him: On the way you will meet an old woman who /350/ is called toad (krãõtẽ̆); she will ask you to use her. Do so, go to her. From there he ordered him to look for his brothers.

One of the monkeys shot first, missed. Then he shot with the õbĩrũ̆, hit and killed him. Then the other shot; thereupon he hit him too. Thus he killed the monkeys.

Then he went into the water in order to look for his brothers. He beat upon the water, tõũ̆, tõũ̆. Then a gavião came to kill the boy. He seized him by the hand. Then another one came; he killed him in the same way.

He stopped killing, went on, and came to the house of the man. He said: Give your gear to your mother; now you are going; your mother is coming; give her your gear.

He came into the house of his mother. Another woman asked him to marry her; he married her at once. Then he produced wind with the hẽ̆tsĩwã̆; when he beat, the wind came. The wind brought honey, snakes, deer, etc. Then he hid the snake in the hẽ̆tsĩwã̆.

One day he was in the forest. The child grabbed the hẽ̆tsĩwã̆, produced wind too. It did not understand it. The snake came and cleared out all the people. The boy heard the wind and thought that the child had done this. And the snake came and bit him and killed him. That was the end of it. Now there are no more people.

For the mutum /curassow/ legend, see Appendix II, "Texts," No. VII /untranslated; see the foreign text, pp. 473, 477-478, and 480-481/.